The Whole Armour of GOD.

A

DISCOURSE

DELIVERED

By the late Mr. *WALSH*,

IN

WEST-STREET CHAPEL;

With an

HYMN on the ſame Subject,

BY THE

Rev. Mr. *CHARLES WESLEY.*

1 Tim. vii. 11, 12.

O Man of God, fight the good Fight of Faith, and *lay hold on eternal Life, whereunto thou art called.*

LONDON:

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With Allowance to thoſe who give them away.

TO THE
READER.

YOU have here a genuine Diſcourſe of Mr. *Walſh*, that Man of God, whoſe Death is ſtill lamented by ſo many Servants of Chriſt.

If you have been acquainted with his Manner of Preaching, this Sermon, will bring to your Remembrance that Spirit of Zeal and Fervour which he breath'd every where; that conſtant Uſe he made of the Scriptures, in which he was ſo *Mighty*; and that Number of ſtrong and ſhort Sentences, which he poured as ſo many Darts upon his Hearers, and whereby he forced them to fly to the *City of Refuge*, as a thick Shower forces loitering Travellers to run for Shelter.

If you never heard that *Preacher of Righteouſneſs*, let not the Abruptneſs of his Stile, the bold Simplicity, and the Abundance of his Thoughts, find in you a ſevere Judge and a nice Critic: Mind the Matter more than the Manner; and be candid enough to make Allowances for the Freedom of a Diſcourſe wrote down at the Requeſt of a Friend, and never intended (by the Author) to be made public.

BRITISH MUSEUM

A DISCOURSE, &c.

EPHES. vi. 11.

Put on the whole Armour of God.

WE wreſtle not againſt Fleſh and Blood only, *but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt Wicked Spirits in high Places*; Therefore we ſhould *put on the whole Armour of God, that we may be able to ſtand in the evil Day, and reſiſt all the Wiles of the Devil.* St. Paul who gives us this Counſel, was conſcious of its Importance; for having had *a Thorn in the Fleſh*, and having *fought with Beaſts at Epheſus*, he was well experienc'd in ſpiritual Combats, and able to inſtruct his Converts how to reſiſt and overcome their ghoſtly Enemies: Therefore with the Boldneſs of a General at the Head of his Army, he addreſſes the Epheſians, and fills their hearts with divine Courage. *Finally, Brethren*, ſays he, *be ſtrong in the Lord, and in the Power of his Might*; *Put on the whole Armour of God*: And immediately giving a particular Deſcription of the Parts whereof that divine Armour is compoſed:

I. *Let*

I. *Let your Loins*, ſays he, *be girt about with Truth:*

II. *Put on the Breaſt-plate of Righteouſneſs:*

III. *Let your Feet be ſhod with the Preparation of the Goſpel of Peace:*

IV. *Above all take the Shield of Faith,*

V. *The Helmet of Salvation, and*

VI. *The Sword of the Spirit which is the Word of God.*

VII. And exerciſe that Armour by *Praying* always *with all Prayer* in the Spirit, *and watching thereunto with all Perſeverance.*

In diſcourſing upon theſe words, I ſhall, by the divine Aſſiſtance, keep cloſe to the Apoſtle's Account of the Armour of GOD, and ſpeak of each Particular ſeparately: But I premiſe that no one will like my Expoſition of the Text, but ſuch as have ſome Spiritual Light and Life from the Lord Jeſus: The Words of St. Paul and the Interpretation of them are *Spirit and Life*; and therefore can only be reliſh'd by thoſe that *have their Senſes*, that is, their Underſtanding, Will, and Affections *exerciſed to diſcern* ſpiritual *Good and Evil*; They contain ſome of *the Myſteries of the Kingdom of God*, ſome of the Parts of that Goſpel, which *is hid from them that periſh*. Let him therefore that is able, receive theſe Sayings: And Thou, Lord, inſpire my Heart, ſo ſhall *my Tongue be as a Pen of a ready Writer!*

I. And firſt, *Let your Loins be girt about with Truth*, for *God requires Truth in the Inward Parts*; and Sincerity in *the hidden Man of the Heart*: Without a *true Heart*, a Man cannot pleaſe GOD; the Word of GOD lives and grows only in ſuch as are upright in his Sight, Luke viii. 17. A Soldier ſhould have a ſtrong and ſure Girdle to bind on his Armour, that it may be both ſafe and convenient: Even ſo, the Man that

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is liſted under Chriſt's Banner, and goes forth to fight the Lord's Battles, ſhould have Truth rooted in his Heart, Zeal towards GOD, Faithfulneſs and Love to his heavenly Country, and a real Regard for his own Soul.

He that would go into the Field to reſiſt the Devil, overcome the World, and mortify the Fleſh, ſhould *firſt ſit down, and count the Coſt*, and ſee whether he is able to encounter ſo many powerful Enemies. If he finds in his Heart, that he his willing *to ſell all* for Chriſt, and to *count all things but Dung that he may win Chriſt*, then he may confidently face all his Enemies; for every true-hearted Nathaniel, who is willing to *follow the Lamb whereſoever he goeth*, ſhall be certainly and graciouſly ſupported by him who *is a Sun and a Shield, to all thoſe that are upright of Heart.*

But if a Man engages in the Fight of Faith, without *Simplicity, and Godly Sincerity*, tho' he may hold out *for a Time*, he will ſurely fall at laſt: Becauſe *he has no Root in himſelf*, no deep Humility, no true Broken-heartedneſs, no ſound Sincerity, he will either fly like a Coward or be ſhamefully overcome by Satan. A Man is to be tried as by Fire; every Spring of his Profeſſion, every Motion of his Heart, will be examin'd by the GOD of *Truth*: Therefore he had need to be *found in the Faith*, to have Salt in himſelf. Chriſt calls himſelf *the Truth*, John xiv. 9. and indeed it is He only that infuſes, and works Truth in the Heart of Man by his Spirit: *Let your Loins be girt about with Truth*, means then, Let your Eye be ſingle, forſake all for Chriſt, renounce your own Will, and *truly* deſire to do the Will of GOD.

II. Secondly, *Put on the Breaſt-plate of Righteouſneſs*;

For Sincerity alone, will not bring a Man to Heaven; he muſt be Righteous as well as Sincere:

ere: The *Gates* will be *opened*, only *to the Righteous Generation that keeps the Truth*, Iſa. xxvi. 2. This muſt be the Breaſt-plate, it muſt guard the Heart. But what is this Righteouſneſs whereby a Man *ſets his Face as a Flint*, and with Boldneſs faces all his Enemies? I anſwer, this Righteouſneſs is twofold, *Imputed* and *Imparted*.

Firſt, it muſt be *Imputed*; for you muſt know, that all Men being guilty before GOD, and utterly incapable to help themſelves; and the Juſtice of GOD requiring a compleat Satisfaction for their Sins; the Son of GOD, O wonderful! *bowed the Heavens, came down*, took on him the human Nature, and after living a perfectly righteous, and meritorious Life, ſuffered a moſt painful and ſhameful Death; and this he did *for us Men and our Salvation*; in ſo much that GOD is now reconcil'd to every Man, who does repent and believe the Goſpel: That is, on Account of what Jeſus Chriſt, the moſt bleſſed Son of GOD, did and ſuffer'd, GOD does fully and freely forgive every one that Believes in Chriſt.

We are told, *Rom.* iv. *Faith is imputed to us for Righteouſneſs:* Becauſe it apprehends and applies the Merits of Jeſus Chriſt to our Souls; it lays hold on his Righteouſneſs, and makes it over to the needy and helpleſs Sinner: For as it was *Adam*'s Sin, not our own perſonal Tranſgreſſion that drove us out of Paradiſe, and robbed us of GOD's Favour and Image; even ſo, it is the Righteouſneſs of Chriſt, not our own perſonal Holineſs that brings us again to GOD's Favour. This is largely explain'd, *Rom.* v. 2 *Cor.* v. 18. Without this Righteouſneſs a Man muſt periſh; none other will Juſtify before GOD. If a Man has not this, he is expoſed to the Wrath of GOD; the Condemnation of the Law, and the Accuſation of the Devil. No Covering will do but the glorious and rich Robe of Chriſt's Righteouſneſs;

ouſneſs ; and this muſt freely be received by Faith.

This Breaſt-plate will defy the Devil with all his Hoſts : This Armour will enable the Chriſtian Soldier to ſtand firm againſt all Aſſaults of the Enemy : This will keep his Heart alive : When he has *put on Chriſt*, his naked Soul is *cloathed*, Iſa. lxi. 10. Ez. xvi. Mat. xxii. 2. and Luke xv. 22. Few underſtand this : The *natural Man cannot diſcern this Work of the Spirit*, nor be *convinced of Righteouſneſs*. Men wiſe in their own Eyes, will not aſſent to this Truth, that *we are ſaved by Grace, juſtified by Faith*, accepted of GOD for what Jeſus Chriſt did and ſuffered : And yet till a Man doth underſtand this, he is ignorant of the firſt Principles of the Oracles of GOD : For this is the Door of Salvation, the Rock on which our Faith is built, namely, that we are counted Righteous before GOD, through Faith in Chriſt : Oh ! this is a precious Truth ; GOD be praiſed that it is revealed to us, *Iſa.* xlv. 24, 25. *Jer.* xxiii. 6. *Luke* xv. 1 *Cor.* i. 30. 2 *Cor.* v. 21. and *Rev.* iii. 18. But though it is fully declared by the Prophets and Apoſtles, Who believes in the Prophets ? Who does not *go about to Eſtabliſh his own Righteouſneſs, being ignorant of the Righteouſneſs which is of God by Faith ?* And who experimentally knows that a Man is juſtified freely, and that his Sins are only forgiven, through Faith, in the Blood of Chriſt ?

Secondly, Righteouſneſs muſt be *Impreſſed* or Imparted ; for Imputed Righteouſneſs alone would not qualify us for Heaven. We muſt be holy, really holy *in* ourſelves, tho' not *from* ourſelves. When GOD makes a new Covenant with his People, he promiſes, not only to forgive their Sins, but alſo to *write his Law in their Hearts*, Jer. xxxi. 33. Heb. viii. 10. This is peculiarly fulfill'd under

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the Goſpel: when Chriſt Imputes his Righteouſneſs to us, he frees us from the Guilt and Immediate Power of Sin: But when he Imparts his Righteouſneſs he Sanctifies our Nature. The former is apprehended by Faith, and the latter is wrought by the Holy Ghoſt. The former is repreſented by the *atoning* Blood, and the latter by the *purifying* Water that flow'd from Chriſt's Side.

The Breaſt-plate of Righteouſneſs muſt be then Real and Inherent; the Soul is to be cleanſed, the *Conſcience purg'd from all dead Works*; for, *except a man be born again, he cannot ſee the Kingdom of God*; and this New Birth is a Mighty, Univerſal, Divine Change; it does not only imply Remiſſion of Sins, but likewiſe the total Sanctification of our Nature, and the Transformation of our Heart. Many are willing to have Chriſt's Righteouſneſs Imputed to them, but have little thought of having it Implanted in them: Hereby we have an infallible Rule, to try any Man's Sincerity; whoſoever is really deſirous to be ſaved, does as much hunger and thirſt after Holineſs, as after Remiſſion of Sins: He has a Hatred to all Sin, he cannot abide it, and he is grieved at the leaſt Imperfection that he ſees in his Obedience; he does not deſire Deliverance from Sin, barely becauſe he is afraid it will ſend him to Hell; but becauſe he ſees it is a moſt abominable Thing, contrary to God's pure Eſſence, and moſt pure Law.

The Soul that is truly enlighten'd, is ſo far from deſpiſing the Law of God that it ſees as great Beauty and Worth in it as David, *Pſ.* xix. cxix. And St. Paul who moſt fully and diligently ſhews that the Moral Law does no more Juſtify a Man, that is, procure the Pardon of his Sins, than the Ceremonial Law, is yet careful to ſhew the Excellency and Uſe of the Law, and how it is *eſtabliſhed through Faith*; inſiſting that Grace ſaves us no otherwiſe,

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than as it delivers us from the Curſe and Nature of Sin, and makes us *holy and unblameable before God*. As that Faith which does not *work by Love*, is a dead, deviliſh Faith; ſo that Righteouſneſs, that does not reach and cleanſe the Heart, is nothing worth before GOD; for notwithſtanding all that Jeſus Chriſt did and ſuffered, no Man will be finally ſav'd who is not made truly holy.

To cavil at this, is to oppoſe a Truth clearly revealed in the Bible: He that would have Chriſt for a Saviour, muſt take him for a Prophet, King, and Lord. Believers are *not without Law to God, but under the Law to Chriſt*; the People of GOD are Holy; they walk in the Way that is called Holy; and they thirſt after, and labour for Holineſs; their Souls are ever longing for more of the Mind of Chriſt, more of the Image of GOD: They do not always remain *in the firſt Principles of the Doctrine of Chriſt, but they go on to Perfection*; they grow, and are daily changed into the glorious Likeneſs of their living Head. You ſee then what this impenetrable Breaſt-plate is; Righteouſneſs Imputed and Implanted; theſe two are neceſſary; GOD has join'd them, let no Man dare to put them aſunder.

III. Thirdly, *Let your Feet be ſhod with the Preparation of the Goſpel of Peace.*

The Chriſtian Soldier muſt put on Sandals; for the Way to Zion is a rough and thorny Way: It is plain that the Apoſtle makes here an Alluſion to the Cuſtom of Soldiers, who being apprized of the Enemies coming, prepared Pieces of Boards, and drove nails through them, and ſtrew'd them in the Way, that the Enemy might be hurt and hinder'd from marching: And if the Children of this World are thus Wiſe, how much more of this Cunning hath the Old Serpent, who is both the Devil and Satan: He ſtrews the Way with all Kinds of Fire-brands,

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Arrows, and Deaths: The poor Chriſtian Soldier is always in an Enemy's Country; he is going thro' the Land of Pits, and thick Darkneſs, and of the Shadow of Death; therefore ſhould his Feet be ſhod with the Preparation of the Goſpel of Peace.

1ſt, Then, this implies the Patience of the Saints. Every one that liſts under Chriſt's Banner hath *need of Patience to run the Race that is ſet before him:* A Man muſt be reſolute, ſtrong and dexterous, to be able to walk upright before GOD. When the Prodigal returns to his Father, the Father *puts Shoes on his Feet*; that is, GOD endues his Saints, his juſtified People, with Patience, and much Strength. Many think it is an eaſy Matter to go to Heaven; but alas! theſe are Novices in Religion, they have never made a Step towards Heaven; they know nothing of the Difficulties that the People of GOD meet with. Believers are often ſcorch'd with fiery Temptations; for, *through much Tribulation they muſt enter the Kingdom of God*; and *follow the Lamb whitherſoever he goeth:* and, truly, this is hard Work to follow the Lord through evil Report, through Poverty, and Pain; but if their Feet are ſhod, *they ſhall walk, and not faint, they ſhall run, and not be weary.*

Secondly, the Feet being ſhod, may imply a holy Converſation: *He that is waſhed*, ſaith Chriſt, *needs not to be waſhed, except his Feet:* The Feet are the Inſtruments of Motion, and may ſignify the outward Converſation: When it is ſaid that *Enoch* and *Noah walked with God*, does it not mean, that theſe Men *were righteous in their Generation?* And is it not by the ſame Figure that *David* ſaith, *I turn'd my Feet to keep thy Teſtimonies?*

Thirdly, it means a Willingneſs to ſpread abroad the glad Tidings of Salvation. See *Iſa.* lii. 7. *How Beautiful on the Mountains, are the Feet of them that bring good Tidings, that publiſh Peace, and ſay unto Sion*

Sion, Thy God reigneth. There muſt be a Willingneſs, not only in the Miniſters of the Goſpel, but alſo in every private Chriſtian, to ſpread abroad the Goſpel: *The Inhabitants of one City* ſhould *go to another, ſaying, Come let us go to pray before the Lord ſpeedily.* All that *have taſted that the Lord is Gracious*, will certainly invite others to come and ſee his Goodneſs: GOD's People have great Zeal for his Glory, deſire to have his Name honour'd, and labour that Sinners may be converted, and Saints built up. Hereby is GOD glorify'd, when all that profeſs to know his Name *bring forth much Fruit*: Indeed, this is hard and unthankful Labour according to many; for when the People of GOD begin to reprove Sinners, and bear witneſs againſt the World *that it's Deeds are Evil*, they will ſurely be hated and deſpiſed. Here then again they have need to have their Feet ſhod, that they may go through the Fire of Perſecution, and not be burnt; for though the Goſpel, is a *Goſpel of Peace*, wicked Men oppoſing it, make it the Cauſe of great Tumults.

IV. Fourthly, The Chriſtian Soldier muſt *above all take the Shield of Faith*: For by this he muſt *queuch all the fiery Darts of the Wicked One.* Excellent Things are ſpoken of Faith; it is that, through which we are ſaved, *Mark* xvi. 16. By it we are Juſtified, *Rom.* v. 1. By it we are Sanctified, *Acts.* xxvi. 18. By it we *overcome the World*, 1 *John* v. 5. By it, we are *born of God*, Joh. i. 12. 13. Finally we *ſtand by Faith*, we *walk by Faith*, we *have Peace and Joy in Believing*: Since then above all we muſt *take the Shield of Faith*, let us conſider, 1. What this Faith is: — 2. How we do attain it: — 3. How we may know that we have it: — 4. What uſe we are to make of it when we have attain'd it.

1. What

1. What is this Faith? I anſwer; Faith in general is an Aſſent and Conſent to that Propoſition, that *God is*, and *that he is a Rewarder of them that diligently ſeek him*; and more particularly, it is a ſtedfaſt Aſſent and Conſent to the Truth of GOD, reveal'd in the Old and New Teſtament: But Chriſtian Faith implies much more than this; for Faith in Chriſt, as the Meſſiah, Faith in GOD, through Chriſt, is a divine Principle in the Soul, through the Spirit, or a divine Power, communicated to the Soul, whereby it is enabled to apprehend the Righteouſneſs of Jeſus Chriſt, or Chriſt himſelf, with all his Benefits; taking him for *Wiſdom*, *Righteouſneſs*, *Sanctification*, *and Redemption*. Faith may then be defined, An Intereſt in Chriſt, which entitles a Man to all the Bleſſings of the New Covenant: A *Gift of God*, through Chriſt, whereby Chriſt is apprehended as reveal'd unto the Soul by the Holy Spirit.

2. How is this Faith attain'd? I anſwer, *Faith comes by Hearing*, Rom. x. When ever the pure Word of GOD is powerfully preached, the People that ſeriouſly and reverently attend the Miniſtry, receive this Gift of GOD, tho' generally they receive it ſooneſt, who have the deepeſt Remorſe and ſoundeſt Humiliation. GOD honours ſtill the Word of his Servants, and by it *turns the Diſobedient to the Wiſdom of the Juſt*, in ſo much that thoſe who were before Blaſphemers, Liars, Covetous, Idolaters, &c. become faithful and holy Men. The Goſpel is not an empty Sound, it is the *Power of God*, and *the Wiſdom of God*, working Salvation in the Souls of rebellious Sinners.

Again, as other Gifts are attain'd by Prayer, ſo is this: It is true, Men are generally convinced of their Want of Faith, by the publick Preaching of the Goſpel; but often they receive Living, Juſtifying Faith, while they are Wreſtling with GOD in ſecret

ſecret Prayer, or reading the Word of GOD, or Meditating, or Faſting, or Communicating. GOD beſtows this Gift variouſly, on various Perſons, and often when they little expect it, when they are full of Unbelief and Fears, in deep Sorrow, and almoſt ready to conclude that GOD will never come, that they are left a prey to Satan, and that for their Sins they muſt ſuffer the Vengeance of eternal Fire.

3. How ſhall a Man know that he hath it? I anſwer; by its Fruits he ſhall know it; for by them it will evidence itſelf wherever it is: Firſt, he that believeth hath Remiſſion of Sins, *Acts* xiii. 39. he is fully and freely forgiven, all his paſt Sins are blotted out, and all Guilt is removed from his Soul. Secondly, he that has Faith, has *Peace with God*, Rom. v. 1. a divine Tranquility, an inward Calm in the Soul, ariſing from a Senſe of Reconciliation with GOD. Thirdly, he that Believeth hath a new Heart, *Acts* xv. 19. Faith *purifies the Heart*, it renews the Soul in Righteouſneſs, and by it, as an Inſtrument, we are *ſanctified*, Acts xxvi. 18. Fourthly, he that hath the Chriſtian Faith, *overcomes the World*, 1 John v. 5. that is, he overcomes *the Deſires of the Fleſh, the Deſires of the Eye, and the Pride of Life.*

Now, it is impoſſible for a Man to have theſe mighty Changes wrought in him, and not be Senſible of them: When he believes, he has Joy and Peace, he loves GOD and has Power over Sin: Faith brings Light and Life into the Soul, and raiſes a Man above the World; it gives him Strength to ſtand, Feet to walk, and Wings to fly; it brings Liberty and glorious Reſt to the Soul; for if it did not, it would not be the Faith *that Juſtifies the Ungodly*, Rom. iv. 5. the Faith that opens the Spiritual Senſes of the inward Man; the Faith that ſees GOD, and hears him, that taſtes him, and re-

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ſecret Prayer, or reading the Word of GOD, or Meditating, or Faſting, or Communicating. GOD beſtows this Gift variouſly, on various Perſons, and often when they little expect it, when they are full of Unbelief and Fears, in deep Sorrow, and almoſt ready to conclude that GOD will never come, that they are left a prey to Satan, and that for their Sins they muſt ſuffer the Vengeance of eternal Fire.

3. How ſhall a Man know that he hath it? I anſwer; by its Fruits he ſhall know it; for by them it will evidence itſelf wherever it is: Firſt, he that believeth hath Remiſſion of Sins, *Acts* xiii. 39. he is fully and freely forgiven, all his paſt Sins are blotted out, and all Guilt is removed from his Soul. Secondly, he that has Faith, has *Peace with God*, Rom. v. 1. a divine Tranquility, an inward Calm in the Soul, ariſing from a Senſe of Reconciliation with GOD. Thirdly, he that Believeth hath a new Heart, *Acts* xv. 19. Faith *purifies the Heart*, it renews the Soul in Righteouſneſs, and by it, as an Inſtrument, we are *ſanctified*, Acts xxvi. 18. Fourthly, he that hath the Chriſtian Faith, *overcomes the World*, 1 John v. 5. that is, he overcomes *the Deſires of the Fleſh, the Deſires of the Eye, and the Pride of Life.*

Now, it is impoſſible for a Man to have theſe mighty Changes wrought in him, and not be Senſible of them: When he believes, he has Joy and Peace, he loves GOD and has Power over Sin: Faith brings Light and Life into the Soul, and raiſes a Man above the World; it gives him Strength to ſtand, Feet to walk, and Wings to fly; it brings Liberty and glorious Reſt to the Soul; for if it did not, it would not be the Faith *that Juſtifies the Ungodly*, Rom. iv. 5. the Faith that opens the Spiritual Senſes of the inward Man; the Faith that ſees GOD, and hears him, that taſtes him, and re-

joices in his Salvation; in a Word, the *Faith* that *is the Subſtance of Things hoped for, the Evidence of Things not ſeen.*

4thly. But what Uſe are we to make of this Faith? I anſwer: Thereby we muſt quench all the Fiery Darts of the Wicked One; he has a Quiver full of them, and ſhoots his Arrows and Firebrands, at the Children of GOD; ſo that a Child of GOD muſt reſiſt them, and quench the poiſon'd Darts in the Blood of Chriſt. Faith makes the Devil tremble, it drives him away, he is a meer Coward when he grapples with a Man that has the Shield of Faith, he flies away; the Word of Faith wounds his Head, retorts all his Darts on himſelf, and makes him bite his Chains.

Again, he that believes, ſhould rely on GOD in all Things; *tho' he ſlay me, yet will I truſt in him*; ſays faithful Job, I highly commend thee: Thou Servant of GOD, it was nobly ſaid of thee; whom elſe ſhouldeſt thou truſt in, but him who *has eternal Life*, and *can ſave to the uttermoſt*. GOD deals with Men according to their Faith; thoſe who believe and rely much on God, receive extraordinary Gifts, and Aſſiſtances from him. When we have high and excellent Conceptions of the Power, Wiſdom and Goodneſs of God, when we ſee the Riches of the Grace of Chriſt, and how All-ſufficient his Righteouſneſs and Merits are: We then can confide much in GOD and in his Chriſt, and are continually bleſſed by him. But if we have low and narrow Apprehenſions of GOD's Goodneſs and Providence, and cannot ſee the Greatneſs and Preciouſneſs of Chriſt's Sacrifice, we live in a low, miſerable Condition, or rather our Life is a lingering Death.

Faith is a powerful Thing, it gives Action to the Soul, and makes it ſtrong: The Chriſtian ſhould then uſe his Faith, not only to reſiſt the Devil

vil with all his Temptations; but alſo to draw near to GOD, and to derive Righteouſneſs and Strength from Jeſus Chriſt; for Faith goes to Him for all Things, and by Him overcomes all; What is impoſſible to praying and perſevering Faith? O that there were more of this Faith in the World! How ſoon would Sin and Miſery fly before it! How ſoon would an everlaſting Righteouſneſs be brought into our Souls!

V. Fifthly, He that would be more than Conqueror, muſt *take the Helmet of Salvation*, which is Hope: This muſt be his Head-piece, and cover him in the Day of Battle.

There is a Hope before Juſtification, and a Hope after; that which is before, is an Expectation a Man hath, that if he waits on GOD in his appointed Ways, for Chriſt's Sake, he will forgive all his Sins, and make him a Child of Light; and the Hope that is after Juſtification, is a ſure Expectation that GOD will beſtow all the good Things of his Kingdom on ſuch as he hath made his Children: A Man that is fill'd therewith, expects, and patiently waits for the great Salvation of GOD, for Holineſs, for perfect Love, for Heaven; and this Hope ſupports his Soul in the Time of Trial, and makes him *rejoice in divers Temptations*.

But to declare the Nature of Hope more fully, 1ſt. It is called an *Anchor of the Soul*, Heb. iv. becauſe as an Anchor keeps the Ship *when the Winds blow, and the Rains deſcend*; ſo Hope keeps the Soul calm and ſtedfaſt in the Midſt of Temptations and Perſecutions: Hope looks for good Things to come: It is true, ſaith the Soul, I am at Sea, and the Storm is high, but I have *caſt* my *Anchor within the Vail*, and I ſhall *be brought* at laſt *to the Haven where I would be*.

2. Hope is ſaid to purify the Heart, 1 *John* iii. 3. for to *ſee Jeſus as he is*, and to ſit with Him in Glory, this ſtirs up his Spirits, and makes him active; and not only ſo, but creates an Averſion in his Soul againſt every Sin, ſo that he *cleanſeth himſelf from all Filthineſs of Fleſh and Spirit.*

3. It is ſaid, *We are ſaved by Hope*, Rom. viii. *ſaved* from all preſent Affliction and Sorrow: "It is true, ſaith the hoping Soul, I am oppreſſed and tried, but the Lord *will quickly come*, and I ſhall *ſit with him on his Throne:* All this Tribulation and Anguiſh ſhall not ſeparate me from my GOD." Hope, as an Helmet, covers his Head, it lifts him up when he is ready to ſink: When the Devil, and the World, beat on the Head of the Righteous, their Helmet defends them; for Hope is patient, and Patience overcomes all.

There is a Difference between Faith and Hope; Faith looks at Things paſt and to come; Hope only regards Things that are to come. Secondly, Faith looks to good and evil Things; but Hope only regards *good Things to come.* A Chriſtian hopes for perfect Love, for all the Image of GOD, for the Crown of Righteouſneſs, and for the Glory of the World to come: O bleſſed Hope, full of Immortality! *Happy is the Man that has the God of Jacob for his God, and whoſe Hope is in the Lord his God.*

However, there is *the Hope of the Hypocrite*, which *will periſh* with the Poſſeſſor of it. Men remain in carnal Security, and hope that GOD will have Mercy on them at the laſt. Alas, poor wretched Deceivers, how miſerably are they miſtaken! When they come to die, how do *all their Thoughts periſh?* Aſk them to *give a Reaſon for the Hope that is in them*, and they will tell you, that GOD is merciful, that they are not as others, and a Thouſand ſuch Things

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VI. Sixthly, The Soldier of Chriſt ſhould take unto him *the Sword of the Spirit, that is the Word of God.* The Word of GOD is taken in a twofold Senſe, in Scripture. 1. Chriſt the Son of GOD, is call'd *the Word*, John i. 14. 2. The holy Scriptures are call'd the *Word of God*, 1 Cor. ii. 1. It is in this latter Senſe, we are to underſtand that Expreſſion here. What is written in the Old and New Teſtament, *was written for our Learning*; it was inſpir'd by GOD, and is therefore *profitable for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs; that the Man of God may be perfect, thoroughly furniſhed to every good Word and Work*, 2 Tim. iii. 16.

The Word of GOD is of excellent Uſe to all who deſire to keep the Devil at Arm's Length, and to ſtand againſt all his Wiles: It is no Wonder then that the Devil hath ſo much Power where the Word of GOD is not regarded. But why is it call'd *The Sword of the Spirit?* I anſwer, 1ſt. becauſe the Spirit applies the Word; yea, the very written Word, *to convince the World of Sin*: We find St. *Peter* in the four firſt Chapters of the Acts, quoting continually out of the Old Teſtament, to convince the Jews of their Guilt for murdering the Son of GOD; *for the Word of God is quick and powerful, and ſharper than any two-edged Sword, piercing*

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ing even to the dividing aſunder of the Soul and Spirit, of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart, Heb. iv. 12. *The Law of the Lord converteth the Soul*, Pſ. xix. And *the Goſpel is the Power of God unto Salvation*, Rom. i. 16. When the Spirit ſends home the Word unto the Conſcience, it alarms, awakens, wounds the Soul, and pierces the Heart with many Sorrows; therefore we always find moſt of the Workings of GOD's Spirit where the Word is purely, ſimply, and powerfully preached.

There is a divine Energy in the Word of GOD; it is mighty to humble the Soul, and to overturn the Devil's Kingdom: The *Sword that proceeds out of the Mouth of Chriſt* is a cutting Sword, it wounds to the Quick, and makes the Sinner cry out, *What muſt I do to be ſaved?* Paul *knew the Terror of the Lord, and therefore perſuaded Men* to *fly from the Wrath to come.* Belſhazzer trembled, his Heart fainted in his Body, when the Hand wrote upon the Wall, and the Writing was applied, by the Power of GOD; it was the Spirit *writing bitter Things againſt him*, and *the Almighty ſhooting his Arrows at him*, and *making them ſtick faſt in his Heart.*

There has been wonderful Efficacy diſcover'd in the Word of GOD; yea, ſome have been aſtoniſhed at reading, or hearing one Sentence out of the Bible; not that the Letter itſelf will reach the Heart thus: No, it muſt be the Spirit applying it. Let a Sword be never ſo ſharp and ſtrong, yet it doth not wound except it is weilded by ſome Hand, ſo it is with the written Word; it is but a dead Letter, till it is weilded, as it were, in the Hand of the Spirit; then it doth Execution; it ſlays its Thouſands, as it did in the Day of Penticoſt, *Acts* ii. 36. Thus when all human Eloquence fails, the Word of GOD overcomes the moſt ſtubborn Heart.

Secondly,

Secondly, and more properly, it ſignifies here, the *Word* as exerciſed and applied to reſiſt the Devil. Our Lord made this Uſe of it, *Mat.* iv. By citing and applying the written Word, he foiled the Devil, and drove him away; Satan indeed rehearſed Scripture too, but he applied it wrong, and to his own Confuſion: He has often the Impudence and Cunning to this Day, to cite the Word of GOD to deceive and overcome the Children of GOD; the Chriſtian Soldier, therefore, ſhould be ſkilful in the Word, that he may be able on every Occaſion, to wound that *Accuſer of the Brethren*, and to keep him off. Sometimes he will tempt us to Preſumption, and if that fails, he will tempt us to Deſpair; but as our Lord did, ſo ſhould we anſwer him, ſaying, *It is written*, &c.

Yea, the Word of the Lord ſhould be our Defence againſt the World, and all its Smiles, and Frowns: We ſhall meet with many enemies in our Way to *Sion*; but we muſt *ſtand in the* good *Old Way*, and *ſearch the Scriptures, and go forth by the Footſteps of the Flock.* When Men or Devils riſe up againſt GOD's Saints, they may call to remembrance, that they were told before-hand what they were to ſuffer: And if when they are under Reproach or Perſecution, when they are in Poverty or Pain, they conſider the Sufferings of the Prophets, Apoſtles, and holy Men which have been from the Beginning of the World, it will not be long, before they receive Courage, Strength and Comfort. The Word of GOD *furniſhes a Man to every good Word and Work*, as well as to Patience. There is no State of Life, in which the holy Scriptures are not Uſeful; in Proſperity and Highmindedneſs, to humble us; in Adverſity, to comfort us; in Sin, to reprove us; and in the Way of Holineſs, to encourage us.

When

When *Stephen* diſcours'd out of the holy Scriptures, his Enemies were not able to anſwer him: The Study of holy Writ is well worthy the Application of the greateſt Wits: We may eaſily ſuppoſe, that a Book that comes from the infinitely Wiſe and Good God, muſt be all Perfection; there are no Blots, no empty Sophiſtry in it; *the Word of the Lord is tried and it is ſure* and altho' a *Man may ſee an End of other Perfections*, in this World, yet the *Commandments of God are exceeding broad*, and *the Word of our God ſtandeth faſt for ever*.

As for thoſe that pretend to a Revelation from God above, or different from that which is already given, they are not taught of God; there is no need to *add to the Words of the Prophecy of this Book*. Indeed a Man muſt have a Revelation from the Holy Spirit, but it is to underſtand what is already written; for all Things neceſſary to our Salvation are revealed; and we are called, not to add to the Oracles of God, but to read and meditate therein Day and Night; begging continually that the Lord would *open our Underſtandings to know the Scriptures*, and fill our Hearts with Courage and Wiſdom, to make a right Uſe of that divine *Sword*.

VII. Seventhly, I am now come to the Exerciſe of the whole Armour; that is, *Praying always, with all Prayer and Supplication in the Spirit for all Saints, and Watching thereunto with all Perſeverance*. And, certainly, *Watching* and *Prayer* are highly neceſſary: Without this, a Man can neither attain to, nor preſerve any Part of the divine Armour: This brightens every Grace of the Spirit, and mightily prevails with God again Sin and Satan. Here are many notable Expreſſions made Uſe of by the Apoſtle; every Word is full; the Sentence is vaſtly ſignificant: Let us then a little conſider ſome of the Spirit's

Spirit's Meaning in theſe Words; and in order to this, come, Holy Ghoſt, inſpire my Heart, ſuggeſt holy and profitable Matter to my Soul!

And, firſt, Prayer and Supplication muſt be made *in the Spirit*; that is as St. Jude expreſſes it, *Praying in* or *by the Holy Ghoſt*; for without this Inſpiration and Aſſiſtance of GOD, no Man can pray acceptably: It is *the Spirit that helpeth our Infirmities*, and maketh Interceſſion in us, according to the Will of GOD: It is the Holy Ghoſt that ſuggeſts Matter of Prayer and Supplication to us: He opens the Underſtanding, ſubdues the Will, melts the Heart, warms the Affections, and makes Way for the Soul to approach unto God.

Thoſe that ſuppoſe they can pray fervently or faithfully enough, by their own natural Reaſon, or by the Aſſiſtance of Men or Books, are under a Miſtake with regard to the Nature of Prayer. Indeed Reaſon and every other Help ſhould be uſed; yet we may aſſure ourſelves that the Man who has never pray'd but in the Language of another, never prayed according to the Will of GOD. No Man can rightly and faithfully call on GOD, till the Lord by his Spirit, has convinced him of his various Neceſſities. Many ignorant Souls do not know what to aſk of GOD; tho' they want every Thing, yet they can pray for nothing: They may then uſe the Language of David, or Simeon, but this they do by rote, as Children ſay their Grammar. A Man may uſe a Form of Prayer, but he that would never make his Requeſt known to GOD without it, wants the Spirit of Prayer, as much as Bartimeus wanted the Sight of his Eyes.

When we pray, we ſhould then pray for the Spirit of Prayer; it is one of the Promiſes made before the Goſpel-times, that Believers ſhould receive the *Spirit of Grace and Supplication*, Zach. xii. 10. When *David* was convinced of Sin, he prayed

from

from the Heart, *Pſ.* li. and cxxx. So could *Jonah* in the Fiſh's Belly, where he had neither Book nor Candle-light. The Word of GOD requires that we ſhould *pray and not faint*, that we ſhould *pray every where*, Luke xvii. 1 Theſ. v. 17. 1 Tim. ii. 8. Surely all this cannot be underſtood of reading Prayers; no, it muſt mean the Prayer of the Spirit, the Principle within, the conſtant Aſpiring after GOD, the holy Longings, and fervent Breathings of a pious Soul. It is then a moſt certain Truth, that no Man can pray, agreeable to the Will of God, till he receives the *Spirit of Chriſt* to *help his Infirmities*, and to quicken his Soul; for Prayer is nothing elſe, but the Soul ſpeaking to GOD by the Spirit of God; it is the very Breath of Faith, therefore it is as natural to a real Chriſtian to call upon GOD, as it is to breathe.

Secondly, we muſt *pray always*, and *continue in Supplications*. Some think they pray, if they repeat a Form once or twice a Week, or at moſt twice a Day, they ſuppoſe that this will ſuffice, and that they have diſcharg'd their Duty well: But thoſe that are taught of GOD know otherwiſe; there is neither Time nor Place in which they find not Deſires and Neceſſity to pray. They have ſet and ſolemn Hours for publick and ſecret Prayer, they often retire from the World to dreſs their Souls, and to *trim their Lamps*; but they are always in the Spirit of Prayer, they conſider themſelves as in the Preſence of GOD, and accordingly they lift up their Hearts to him, and hold divine Communion with him. A Chriſtian prays without ceaſing; for he lives and walks in the Spirit, and is always in a praying Frame: There is a divine Propenſity in an holy Soul, to draw near unto GOD; there is a conſtant Cry in a Chriſtian's Heart, for he knows that GOD conſtantly liſtens to the ſilent Wiſhes, and ſees the internal Travels of his Soul.

3dly. We muſt *pray with all Prayer*, all Kinds of Prayer; publick, private, ſecret Prayer; Prayer for ourſelves, Prayer for others, eſpecially Prayer for all Chriſtian Miniſters, and *all Saints*: Thoſe who only pray in publick, cannot profit in Virtue, becauſe they pray not in ſecret; and ſecret Prayer will not avail, except publick Worſhip be added to it where it may. Thoſe that pray for themſelves, and not for others and for the Proſperity of *Sion*, cannot proſper: The *Love of Chriſt conſtrains the* Saints, to intreat and to make Interceſſion for the Brethren. We find *Abraham* the Friend of GOD, praying even for *Sodom*, Gen. xviii. and *Moſes* praying for *Iſrael* with extraordinary Zeal and Affection, *Exod.* xxxii. How faithfully does St. *Paul* pray for the Philippians, ch. i. 9. And for all other Churches where he had labour'd, without excepting thoſe who *had not ſeen his Face in the Fleſh?* 2 Col. ii. 1. The Chriſtian's Heart is open to embrace all Men with hearty Affection; he prays for the ſame Bleſſings for others, as he aſks for himſelf; he remembers that Exhortation, 1 *Tim.* ii. 1. he prays *for all Men*, and all good Things, *lifting up every where holy Hands, without Wrath or Doubting.*

The fourth Particular ſignified by this Verſe, is, that the Chriſtian Soldier ſhould join *Watching* to Prayer, and theſe two are commonly put together. What can be more neceſſary for a Soldier, than to watch, eſpecially when he is in the Camp, or engaged in the Field of battle? Upon Earth the whole Life of Man is a Warfare, he has Enemies always to watch againſt, and to fight with; he ſhould therefore be always awake, his Soul ſhould be full of Eyes, before and behind, within and without, to be able to diſcern every approach of the Enemy.

Thoſe who are willing to be Conquerors, and expect a Crown of Glory, muſt Watch as well as

Pray

Pray: When we riſe from our Tables, the Devil does not ceaſe tempting us. Where-ever we are, or whatever we are doing, Satan is at our right Hand, and a thouſand other outward and inward Foes; ſleepy indolent Souls are not fit for GOD's Service: The Servants of God, the great and almighty King, muſt be expert in the Spiritual War, and always have their Eyes fixed on every Corner, where they ſuſpect the Enemy will appear.

If a Man ſhould pray many Hours in the Day, and not watch all the Time, he ſpends his Strength in vain. If he neglects to watch one Hour, Satan will overturn and deſtroy all he did the whole Day. Alas, how many ignorant Souls are deceived in this Point! they ſuppoſe that having pray'd an Hour, that will guard them all the Day; whereas in the Moment they give over them Vigilance, Satan gets an Advantage over them. Our Loins ſhould *be girt*, our *Lamps always burning*, and we ſhould be *as thoſe who wait for the return of the Bride-Groom. Watch and pray*, ſaith the Son of GOD. If we would then pray without ceaſing, we muſt watch without failing, theſe two ſtand or fall together.

Having thus enlarg'd upon the *Armour of God*, I ſhall now ſet down the whole military Exhortation of St. *Paul*; and having call'd on all to *put on the whole Armour of God*, I ſhall conclude with a few Remarks and Cautions.

The Exhortation begins *Ver.* 10 and continues to the 19th. *Finally, Brethren, be ſtrong in the Lord, and in the Power of his Might: Put on the whole Armour of God, that you may be able to ſtand againſt the Wiles of the Devil; for we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt the Rulers of the Darkneſs of this World, againſt wicked Spirits in high Places: Wherefore take unto you the whole Armour of God, that you may be able to ſtand in the evill Day,*

and

and having done all to ſtand. Stand therefore, having your Loins girt about with Truth, and *having on the Breaſt-plate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace: Above all, taking the Shield of Faith, whereby ye ſhall be able to quench all the fiery Darts of the Wicked: And take the Helmet of Salvation,* Hope ; *and the Sword of the Spirit, which is the Word of God, praying always with all Prayer and Supplication in the Spirit, for all Saints, and watching thereunto with all Perſeverance.* And now, my Brethren, *Suffer the word of Exhortation,* and apply what ſhall be ſaid to your own Souls.

Firſt then, *Put on the whole Armour of God* : This belongs to all, every Soul is bound to harken to this Exhortation : The divine Armour hath been laid before you, ſhould you not all labour to put it on? *Let your Loins* then *be girt about with Truth:* You know this is neceſſary ; the GOD of Truth expects and requires it from you: If Truth be not rooted and grounded in your Souls, all *your Religion is vain* ; GOD ſees into all the Secrets of your Hearts ; he knows every Way of Wickedneſs that is in you : You may deceive yourſelf or your Neighbour ; but remember this, you cannot deceive GOD ; for he judges righteouſly, and he knows whether your Heart is upright before him. O ! buy the Truth, and never, never, ſell it ; get this Girdle ; let it be about your Loins conſtantly ; and let it ſink into your Hearts.

Be not deceived, God is not mocked ; if you ſow in Righteouſneſs, you ſhall reap in Mercy : Remember Chriſt *is the Truth* ; get acquainted with him ; he inſpires Truth, he encreaſes Truth, he accepts and rewards it ; let the GOD of Truth dwell in your Hearts richly ; let the Spirit of Truth guide you ; let the Word of Truth be in your Mouth ; and remember that no Lie is of the Truth. Be ſincere in your Heart, and in your Converſation ; if you are ſo, you will *come to the Light, that it may be*

manifeſt, that your Works are wrought in God, John iii. 4. *By Manifeſtation of the Truth, you will commend yourſelves to every Man's Conſcience.* O let Hypocrites, let the double-minded remember this! Thoſe who ſay unto Chriſt, *Lord, Lord, but do not the Things he has commanded*; in Words profeſs they know GOD, but in Works deny him.

II. You muſt have on the *Breaſt-plate of Righteouſneſs:* Put this on; that is, *put on the Lord Jeſus Chriſt*, Rom. xiii. 14. You muſt have the *Covering of his Spirit*, Iſa. xxx. 1. or, Woe be to you. Put off your filthy Garments, and be cloath'd with the Son of GOD: Come to him, he is *the Lord our Righteouſneſs*, Jer. xxvi. 6. If you ſay, Cannot we do without this Righteouſneſs? Have we not a Righteouſneſs of our own? Will not our Moral Righteouſneſs, and Sincere Obedience be accepted? You talk like an Heathen: What Righteouſneſs have you? Where is your Armour, wherein you truſt? *O ſlow of Heart to believe* what GOD has ſpoken! Do you not know that you are *under the* Curſe *till Chriſt redeems you* from it, Gal. iii. 10. Why will you truſt in a broken Law to Juſtify you? eſpecially in a Law that can ſhew no Mercy. You are a poor, miſerable, guilty, helpleſs, unworthy Wretch: Know this, and humble yourſelf before GOD; tremble at his Feet; confeſs that you have no Righteouſneſs of your own; and beſeech him to cleanſe you from all Unrighteouſneſs.

Get on the *white Raiment*, the *Righteouſneſs of Saints:* Never imagine you can be Righteous till your Sins are forgiven you; you muſt be *Ungodly* till you *are juſtified*, Rom. iv. 5. Seek then an Intereſt in Chriſt; *he was made Sin for us, who knew no Sin, that we may be made the Righteouſneſs of God in him*, 1 Cor. v. 21. Make haſte, ſubmit to the Righteouſneſs of GOD; put no more Confidence in the Fleſh; come out of yourſelf; throw yourſelf on Chriſt; hug yourſelf no longer in your

filthy Rags, and put on Change of Raiment: O! if you do not put on this Breaſt-plate, I declare to you, that GOD will ſhoot his Arrows at you; he will pierce your Heart with his Anger. If thou ſay, I will not have Chriſt's Righteouſneſs; GOD will ſa, *I will have no Mercy on thee.* If you ſay, you will not have Chriſt for your Saviour; GOD ſays, you muſt have the Devil for your Father. Sinner, do not ſtand it out againſt Chriſt; come in; while Mercy is offered; accept of it. Perhaps you will reply, O, but I have an Intereſt in Chriſt; I know he has imputed his Righteouſneſs to me.—But have you the Law of Righteouſneſs written in your Heart? You muſt not think to be ſaved, except you are made Holy; I mean the Lord will not finally ſave you without Holineſs. Indeed, before your Sins were forgiven, you was a guilty, corrupt Creature; but aſſure yourſelf, that you muſt be Holy as GOD is Holy, and Pure as GOD is Pure, before you can enter into the Kingdom of Heaven. Do not think like Antinomians, that all your Righteouſneſs is to be in Chriſt; that is, that we are never to be made Righteous in ourſelves: Indeed, all our Righteouſneſs is through and from Chriſt; yet we muſt be Righteous, really Righteous in ourſelves, or we cannot ſee the Kingdom of GOD. Chriſt is not a compleat Saviour to us, till he purifies and ſanctifies our Bodies and Souls.

The Goſpel requires as great Degrees of Holineſs as ever the Law did. *The pure in Heart* only *ſhall ſee God*; be you then conformable to your righteous Lord; he hath given you an Example, O follow him, walk as he walked, *in Holineſs and Righteouſneſs all your Days*: *If you love Chriſt, keep his Commandments*; obey his Goſpel; walk according to his Royal Law; take him for your King and GOD: Love him, pleaſe him, praiſe him: *It ſhall be well with the Righteous*, ſo ſaith the Lord, *Iſa.* iii. 10. *Ye righteous Generation, God will have you in everlaſting Remembrance.* Ye that keep the Truth, liſt

up your Heads; the Gates of the New Jeruſalem will be opened for you: O, bleſſed are ye that are Righteous, he will highly exalt you, and give you a Name above any Title of Honour this World can afford. *Follow Righteouſneſs and Mercy*, and you *ſhall find Life, Righteouſneſs, and Honour*, Prov. xxi. 21.

III. *Let your Feet be ſhod*; be patient, couragious, and ready to every good Work: *You have Need of Patience*; you will be tried as by Fire; therefore be *ſtrengthened with all Might in the inner Man*; have all *Patience, with Long-ſuffering and Joyfulneſs*. Do not ſay, I could bear any Trial but this: Surely if you cannot bear what God himſelf appoints, you can bear nothing. Be ready to ſuffer all Things from all Men, and *run patiently the Race that is ſet before you*: Let your *Feet be beautiful*, and your Converſation holy; ſpread abroad the Goſpel; be *very zealous for the Lord of Hoſts*; have Feet to run, and Wings to fly, to do the Will of God: You will meet with many a Mountain; but *by the Help of our God leap over them all*; and go on from Strength to Strength, till you *finiſh your Courſe with Joy*.

IV. *Above all*, I exhort you to *take the Shield of Faith*; for, without this, you can do nothing. But, O! beware of the falſe, dead Faith, that deſtroys ſo many Souls, be ſure your Faith is the right, goſpel Faith: If you miſtake in this, you will blunder all along. If your Faith is falſe, ſo will all the other Graces you ſeem to poſſeſs. *Examine* then *yourſelves, whether you are in the Faith*; whether your Faith is in your Heart.

Remember the *Signs that follow thoſe that Believe*: The Scriptures, ſay they, have Forgiveneſs of Sins, the Spirit of Adoption, Peace, Joy, and Love to God, Power over Sin, Victory over the World, and all the Fruits of the Spirit. Has your Faith this Evidence of being the *Faith of the Operation of God?* Is it a Shadow, or a Subſtance; an Opinion in your Head, or a true Principle of Life in your Heart? Do you believe in Word and Opinion

only; or have you in your Heart the powerful Faith of GOD's Children?

The Devil will throw his fiery Darts at you: O! have you Faith to quench them in the Blood of Chriſt? Have Faith to withſtand Satan; he will march towards you with all his Malice, Rage, and Power; but have Faith, and *God will bruiſe him under your Feet.* Be alſo *faithful* to your GOD, and to your King; to your Soul, and to your Country. Do not be faint-hearted; have Courage; take your Shield, and weild it; drive the Devil before you: *Have Faith in God*, in *God your Saviour*, and *all Things ſhall be poſſible to you:* Come, thou Soldier of Chriſt, believe and live: *Believe, and thou ſhalt ſee the Glory of God:* Believe, and *out of Weakneſs thou ſhalt be made ſtrong:* Believe, and thou ſhall get *a Crown of Righteouſneſs.* Above all, Brethren, have *Faith working by Love*, and then you will overcome all the Devils, and Sorrows, and Sins that oppoſe you. Believe, and you ſhall be *God's Friends*, like *Abraham:* Believe, and you ſhall be *God's Servants*, like *Moſes.* The Time would fail me, to tell you all the Power and Efficacy of Faith: It will dry the Red-Sea, and make Waters flow out of the Rocks: It will throw down Walls; alter the Nature of Fire; ſtop the Mouths of Lions. O! it is a precious Jewel, a heavenly Treaſure! He that has Faith has Chriſt with all his Benefits, Grace, Righteouſneſs, Liberty, Joy, Glory, and Immortality.

V. The Head ſhould be cover'd in the Day of battle. Take then the Helmet of Hope; let this keep your Head above Water: Hope, and *wait for the Salvation of God*: Hope to be deliver'd from all Sin and Sorrow; hope to be filled with GOD, and perfected in Love: Let your Hope purify your Heart, and be an Anchor to your Souls; *Look up, your Redemption draweth nigh*; the Time is at hand when you ſhall weep no more: Behold the open Door of

Hope is before you: Hope for all good Things to come; and though the Lord tarry, wait upon him; he will not tarry long: *The Lord is at hand, be ſtedfaſt therefore, and abound in the Work of the Lord.*

VI. *Take the Sword of the Spirit, ſearch the Scriptures; meditate in God's Law*; be *thoroughly furniſhed for every good Word and Work*; increaſe in the Knowledge of GOD. O love the precious Word of GOD; do not *periſh for Want of Knowledge*; read and underſtand the ſacred Pages; be *mighty in the Scriptures*; battle Satan when he comes as a Flood.

I ſhall juſt hint, how you ſhould uſe the Goſpel-Sword, the Word of GOD: Perhaps Satan will tell you, GOD is ſo merciful that he will not Damn you, although you ſhould commit ſuch a Sin: Anſwer *Ezek.* xviii. 20. *The Soul that ſinneth, it ſhall ſurely die.* Again, if he tells you, it is too late now, all is over, GOD will have no Mercy upon you: Reply, but *he keepeth Mercy for Thouſands.* Exod. xxxiv. *and now is the Day of Salvation.* Satan may again ſay; But you have been a great, preſumptuous Sinner, GOD may ſave others, you he will not ſave. Anſwer to this, that *tho' your Sins are as Scarlet*, of the deepeſt Dye, and of the moſt aggravated nature, yet *the Blood of Chriſt cleanſeth from all Sin.* 1 Joh. i. 7. The Enemy will ſtill urge you, But you are weak, you have no Good in you. Anſwer, *Chriſt will not break the bruiſed Reed, nor quench the ſmoaking Flax*, Mat. xii. Moreover, the Tempter will ſuggeſt, If you are a Child of GOD, why does he deal ſo hardly with you? You are poor and afflicted, deſpiſed and forſaken: Anſwer, *God has choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom of Heaven.* Jam. ii. Ay, ſays Satan, but I will have you yet, I have many fiery Darts to throw at you, you may be Zealous and Fierce for a Seaſon, but I'll make you turn back at laſt: Anſwer, *God is faithful, who has promiſed not to ſuffer me to be tempted above that I am able to bear, but will*

with the Temptation make a Way that I may eſcape, 1 Cor. x. 13.

The Spirit of GOD muſt teach you himſelf, Brethren, how to make Uſe of this Sword, that you may cut all the Snares of the Enemy in Pieces: I beſeech you then to be verſed in GOD's Holy Book; *O Let the Word of Chriſt dwell in you richly*; let it live and grow in you: it is *the ingrafted Word*, the Word of Wiſdom, it ſhews you what the Lord would have you to do, and what you are to expect from him. O dig therein for Knowledge, as for a hidden Treaſure; bring out of God's Treaſury Things New and Old, and *ſo ſhall you be perfect and intire, lacking nothing*.

VII. Seventhly, *Pray in the Spirit without Ceaſing*, &c. If you do not, all your Labour is in vain. You cannot ſtand faſt in the Faith, nor grow in Grace, if you do not *continue inſtant in Prayer*: Open your Hearts and lay your Wants before the Lord; O pray for the Spirit of Prayer, that you may make your Requeſt known to him: *Hitherto you have asked* little *in the Name of Chriſt*; *now ask*, and *you ſhall receive*, and *your Joy ſhall be full*: But aſk in Faith, no way doubting but GOD is able to do this Thing for you. You have not more Love, Joy, Holineſs, Faith, becauſe you aſk not of *our Father who is in Heaven*, who *knows that you have need of theſe Things*, and would freely give his Holy Spirit to you, if you did *pray and not faint*.

Pray then for yourſelves, pray *for the Peace of Jeruſalem, they ſhall proſper who love her*: Let *the Care of all the Churches* be on you alſo. Intercede with GOD for *Sion*, and *for her Sake do not hold your Peace*: but *make Interceſſions with Groanings which cannot be uttered*. Pray for the Grace you have not, pray for the Continuance of what you have, pray for Pardon, and Holineſs; pray for you Friends, and your Enemies: *Pray with all Prayer*; *pray every where, lifting up holy Hands*, and pure Hearts, *without Wrath* towards

Man, *or doubting* towards God; ſo ſhall *your Prayers be as Incenſe*, and *the lifting up of your Hands as the Evening Sacrifice*: *Lord teach us*, thy Diſciples, *how to pray!*

To conclude, Are you a Miniſter of Chriſt, *a Preacher of Righteouſneſs?* above all, you have need of this Armour; you are an Officer in the Army of the Great King; you ſtand in the Front of the Battle; all the Powers of Hell are engag'd againſt you eſpecially. Many Eyes are upon you; the Eye of God expecting Sincerity and Faithfulneſs: The Eye of the World watching over you for Evil; the Eye of the Children of God looking for a more than ordinary Degree of Holineſs from you; the Eye of Satan to ſee how he may tempt and deſtroy you: You are a Mark for all to ſhoot at; ſee then that you *put on the whole Armour of God.* You are indeed a Strippling going againſt *Goliah*; but fear not, the Armour of God differs from *Saul's* Armour: It does not take away, but gives Strength, and Activity, and makes the Man of God *Valiant in Fight*: But O! beware whilſt you are exhorting others to be Valiant, to *put on the Lord Jeſus Chriſt*, beware that your own Soul be not found naked; go not this Warfare at your own Charge, count the Coſt, ſee if you can meet the King and God of this World and all your Foes; you will not be crown'd, except you ſtrive lawfully; you are hir'd to be a Soldier, do not then intangle yourſelf with the Affairs of this Life, that you may pleaſe the Lord Jeſus Chriſt, who is your Captain. O! *thou Man of God, fight the good Fight of Faith, and* continualy *lay hold on eternal Life.*

And you that believe, Brethren, you that have on this Armour, Are you ſure that you have on *the whole Armour of God?* a Part of it will not do: Nay, you can have no Part, except you have the Whole: And which Part could you do without? Do you not want Truth and Righteouſneſs Patience and Faith, Hope and Knowledge, and all

Prayer? Can you ſay to any of theſe, I have no Need of thee? No, no; if you break one Link of the Chain, it holds you no longer, and you fall as if all were broken. To have any Part of this Armour wanting, will keep your Soul deſtitute of the whole: Some Pieces thereof indeed, as Faith and Prayer we eminently want, but all are neceſſary.

'Leave no unguarded Place, No Weakneſs in the Soul.'

Laſtly, Remember there is no Armour for the Back. You have a Girdle, and a Breaſt-plate; Sandals, and a Shield; a Helmet and a Sword; but which of theſe can you cover your Back with? Go then ſtraight forward, look not behind you, *Remember Lot's Wife.* Be faithful; be conſtant; be courageous; to arm all: Hear the Word of Command: Behold, the Crown is ready for you. *Go up and poſſeſs the good Land:* Live by your Sword till you come to Zion, and there you ſhall learn War no more. In the mean time let me cloſe this Diſcourſe, as St. *Paul* cloſed his military Exhortation; let me beſeech you to pray for me, and for the Preachers of the Goſpel, *that a Door of Utterance may be open'd to us, that with all Boldneſs we may ſpeak the Myſteries of the Kingdom of God*; and that when we *have fought the good Fight*, and *bruiſed Satan* and Sin *under our Feet, an abundant Entrance may be miniſtered to us* into thoſe bleſſed Manſions, where we ſhall *aſcribe Salvation to him that ſitteth upon the Throne, and to the Lamb for ever and ever. Amen.*

An HYMN on the *Whole Armour of God*, by the Rev. Mr. *Charles Weſley.*

1 SOLDIERS of Chriſt ariſe,
And put your Armour on,
Strong in the Strength which GOD ſupplies
Thro' his Eternal Son;
Strong in the Lord of Hoſts,
And in his mighty Power,
Who in the Strength of Jeſus truſts
Is more than Conqueror.

2 Stand then in His great Might,
With all His Strength endu'd,
And take, to arm you for the Fight,
The Panoply of GOD;
That having all Things done,
And all your Conflicts paſt,
Ye may o'ercome thro' Chriſt alone,
And ſtand entire at laſt.

3 Stand then againſt your Foes,
In cloſe and firm Array:
Legions of wily Fiends oppoſe
Throughout the Evil Day;
But meet the Sons of Night,
But mock their vain Deſign,
Arm'd in the Arms of Heavenly Light,
Of Righteouſneſs Divine.

4 Leave no unguarded Place,
No Weakneſs of the Soul,
Take every Virtue, every Grace,
And fortify the Whole;
Indiſſolubly join'd,
To Battle all proceed;
But arm yourſelves with all the Mind
That was in Chriſt your Head.

5 Let Truth the Girdle be,
That binds your Armour on,
In faithful firm Sincerity
To Jeſus cleave alone.
Let Faith and Love combine
To guard your valiant Breaſt:
The Plate be Righteouſneſs Divine,
Imputed, and Impreſt.

6 Still let your Feet be ſhod,
Ready His Will to do,
Ready in all the Ways of GOD
His Glory to purſue.
Ruin is ſpread beneath;
The Goſpel Greaves put on,
And ſafe thro' all the Snares of Death
To Life eternal run.

7 But above all, lay hold
On Faith's victorious Shield,
Arm'd with that Adamantine Gold,
Be ſure to win the Field;
If Faith ſurround your Heart,
Satan ſhall be ſubdu'd;
Repell'd his every fiery Dart,
And quench'd with Jeſu's Blood.

8 Jeſus hath died for You!
What can his Love withſtand?
Believe; hold faſt you Shield; and who
Shall pluck you from his Hand?
Believe, that Jeſus reigns,
All Power to Him is given;
Believe, 'till freed from Sin's Remains,
Believe yourſelves to Heaven.

9 Your Rock can never ſhake:
Hither, He ſaith, come up!
The Helmet of Salvation take,
The Confidence of Hope:
Hope for his perfect Love,
Hope for his People's Reſt,
Hope to ſit down with Chriſt above,
And ſhare the Marriage Feaſt.

10 Brandiſh in Faith 'till then
The Spirit's two-edg'd Sword;
Hew all the Snares of Fiends and Men
In Pieces with the Word;
'*Tis written*; This applied
Baffles their Strength and Art;
Spirit and Soul with this divide,
And Joints and Marrow part.

11 To keep your Armour bright,
Attend with conſtant Care,
Still walking in your Captain's Sight,
And watching unto Prayer;
Ready for all Alarms,
Stedfaſtly ſet your Face,
And always exerciſe your Arms,
And uſe your every Grace.

12 Pray, without ceasing pray,
(Your Captain gives the the Word)
His Summons chearfully obey,
And call upon the Lord:
To God your every Want
In Instant Prayer display,
Pray, always pray, and never faint
Pray, without ceasing pray.
13 In Fellowship alone,
To God with Faith draw near,
Approach his Courts, besiege his Throne
With all the Powers of Prayer:
Go to his Temple, go,
Nor from his Altar move;
Let every House his Worship know,
And every Heart his Love.
14 To God your Spirits dart,
Your Souls in Words declare,
Or groan, to Him who reads the Heart,
Th' unutterable Prayer:
His Mercy now implore,
And now shew forth his Praise,
In Shouts, or silent Awe, adore
His Miracles of Grace.
15 Pour out your Souls to God,
And bow them with your Knees.
And spread your Hearts and Hands abroad,
And pray for *Sion's* Peace;
Your Guides and Brethren bear
Forever on your Mind;
Extend the Arms of mighty Prayer,
In grasping all Mankind.
16 From Strength to Strength go on,
Wrestle, and fight, and pray,
Tread all the Powers of Darkness down,
And win the well fought Day;
Still let the Spirit cry,
In all his Soldiers, "Come,"
'Till Christ the Lord descends from high,
And takes the Conqu'rors Home.

F I N I S.

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